

- b. Also, we see that the righteous do not always live the longest.
  - c. Cain lived longer than Abel, but he will never enjoy the blessings that Abel enjoyed.
  - d. It's not living long on this sin cursed world that matters most but living holy on the earth that matters most.
- C. The Proclaiming of the Brutality (Genesis 4:9-10)
- 1. The asking by the Lord
    - a. The Lord didn't ask the question because he didn't know the answer.
    - b. Rather, the Lord asked the question to get Cain to think and to see if he would be honest. (Genesis 3:9-11; Psalm 9:12)
    - c. The Lord did this countless times with the Children of Israel as well as other individuals in the Bible.
  - 2. The denial by Cain
    - a. Reminiscent of Joseph's brothers (Genesis 37:32)
    - b. The wicked deny that God requires the punishment of their wrongdoing (Psalm 10:4, 11-13; Ecclesiastes 8:11)
  - 3. The cry of the innocent (Genesis 4:10; Psalm 9:12)
    - a. The questioning of the deed (Genesis 3:11, 13; Joshua 7:19)
    - b. The voice from the ground (Numbers 35:33; Deuteronomy 19:10; 2 Samuel 3:28; 2 Kings 9:26; Revelation 6:10)

## V. THE SENTENCING OF CAIN (Genesis 4:11-16)

- A. The Curse in the Sentencing
- 1. The placement in the curse
    - a. *"from the earth"* (Genesis 4:11).
    - b. This means that Cain would be moved from the favourable farmland to where the ground would be even harder to farm.
    - c. When a person disobeys the commandments and laws of God, they only make it harder on themselves to produce and function in society and with God and man. (Proverbs 14:12; Isaiah 45:9; Acts 9:5)
  - 2. The productivity in the curse
    - a. *"It shall not henceforth yield unto thee her strength"* (Genesis 4:12)
    - b. The land would be poor land that Cain would farm in the future. This feature of the curse is tied in with the previous one.
  - 3. The person in the curse
    - a. *"A fugitive and a vagabond shalt thou be in the earth"* (Genesis 4:12)
    - b. Cain would have no set home but would always be on the move.
    - c. The definition of the word *fugitive* is "one who flees, a runaway", therefore they are always on the move. The word involves fear.
    - d. A *vagabond* is one who is *"wandering, unsteady."*
    - e. A criminal fears his own shadow because of being afraid of getting caught.
- B. The Complaint in the Sentencing (Genesis 4:13-14)
- 1. Cain's punishment
    - a. Greater than he could bear.

- (1) This is the complaint of every criminal. Yet he gave no thought of what he had just done to his brother and his family.
- (2) Cain only saw himself, and blames God for being too harsh!
  - (a) One of major problems in our society today is that many people in high places sing the song of Cain.
  - (b) So today, courts are lenient on crime and ignore the suffering of the victims.
2. No repentance (Genesis 4:14)
  - a. There is no word of repentance recorded from Cain.
  - b. Sin makes one selfish; and Cain only thought of himself.
  - c. Cain's concern of being killed by "every one" indicates his realization that his crime merited death. Sin brings guilt and fear of judgment. (Genesis 9:6)
- C. The Compassion in the Sentencing (Genesis 4:15)
  1. *"The LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold."*
  2. If ever the grace of God was exhibited it is here with Cain. God even goes so far as to place a mark (v. 15) on Cain as a way of protection for him.
  3. Many have tried to figure out what this mark was. The best approach to this is to take God at his word and to try and not to discover some "unknown" fact that He (God) hasn't revealed. Whatever this "mark" was it quickly and clearly distinguished him from other men.
  4. This act of grace on the part of God did not take away the sentence God had placed on Cain. Cain would still bear the full punishment about which he complained.
- D. The Country in the Sentencing (Genesis 4:16)
  1. Cain left the country he was in...
  2. Dwelt in the "land of Nod."
    - a. Thus begins the fulfilling of the curse of being a "fugitive" and a "vagabond" (Genesis 4:12).
    - b. The worst part of this curse was with Cain leaving "the presence of the Lord."
      - (1) When Adam and Eve were cast out of the Garden of Eden, they did not go very far from the Cherubim which guarded the tree of life.
      - (2) They were still close to the presence of God (Genesis 3:8). God still spoke to them in an audible voice (Genesis 4:6, 9) and they did not think it unusual.
      - (3) But now Cain leaves the presence of God.
        - (a) Moses so valued the presence of God that he did not want to go on with the Children of Israel unless God went with him (Exodus 33:14, 15). The wilderness is better with God's presence than a beautiful palace without it.
        - (b) However, Cain had both the curse of the wilderness and the absence of God.

## VI. THE BEGETTING OF CAIN (Genesis 4:17-24)

- A. The Son of Cain
  - 1. Cain knew his wife
    - a. This fact has stirred many of conversations; “where did Cain get his wife?”
    - b. The simple answer:
      - (1) All of mankind are descendants of Adam and Eve (Genesis 4:1 ,2)
      - (2) Eve was the mother of all living (Genesis 3:20)
      - (3) Adam is the first man (1 Corinthians 15:45)
      - (4) Man is of (1) one blood (Acts 17:26)
      - (5) Adam and Eve beget sons and daughters (Genesis 5:4)
    - c. It is likely that Cain married a sister, and they had their own children. Remember the law against marrying a sister would not be in effect until the law given to the Jews (Leviticus 18:6).
  - 2. His first son (Genesis 4:17)
    - a. His son Enoch
    - b. After his son was born, Cain would build a city and name it after him.
- B. The Record of the Line of Cain (Genesis 4:17-22)
  - 1. Enoch (the son of Cain)
  - 2. Irad (the son of Enoch)
  - 3. Mehujael (the son of Irad)
  - 4. Methusael (the son of Mehujael)
  - 5. Lamech (the son of Methusael)
  - 6. Jabal (the son of Lamech – dwelt in tents, a cattle herder)
  - 7. Jubal (the son of Lamech – a maker and player of the harp and organ)
  - 8. Tubal-cain (the son of Lamech – an artificer in brass and iron)
- C. The Life of Lamech (Genesis 4:19, 23-24)
  - 1. Lamech’s wives
    - a. *“Lamech took unto him two wives”* (Genesis 4:19)
    - b. This is the first case of bigamy in scripture.
    - c. This shows the influence of sin upon the world, even upon Christians.
    - d. So much of this influence is present today in the matter of marriage, morals, divorce, and the like. (Genesis 2:23-24; Matthew 19:3-9).
  - 2. Lamech’s children (Genesis 4:19-22)
    - a. Jabal
    - b. Jubal
    - c. Tubal-cain
    - d. Naamah (a daughter)
  - 3. Lamech’s confession (Genesis 4:23)
    - a. *“I have slain a man to my wounding, and a young man to my hurt.”*
    - b. Cruelty and violence occurred despite the highly developed civilization. (Genesis 4:17, 20, 21, 22)
    - c. It is not better culture, housing or federal programs that man needs to be better. It is a change of heart, the gospel of Jesus Christ that man needs to make the difference.

4. Lamech's conclusion (Genesis 4:23-24; Genesis 4:15)
  - a. Instead of Lamech being remorseful for his wrongdoing, he was only interested in the outcome for him.
  - b. Many times, wrongdoers would punish those severely who harm them, but plead for leniency regarding their own evil (cp. Genesis 4:13). Instead, we need God's fair judgment in all things.

## VII. THE REPLACEMENT OF CAIN (Genesis 4:25, 26)

- A. The Appointed Seed – Seth (Genesis 4:25)
  1. Cain's murder of Abel was Satan's first attempt to destroy the godly line that would one day lead to the promised seed. But it failed.
  2. God gave another son, Seth, who would be the appointed seed to carry the line of the Messiah. (Luke 3:38)
- B. The Beginning of Prayer (Genesis 4:26)
  1. This is the beginning of the godly line which will be the main theme of scripture from now on. Cain's line, though quite successful in the development of civilization, was not successful at all in spiritual matters which are the most important.
  2. You can build great and mighty cities, be highly developed in all different kinds of fields, but if you neglect the spiritual then you are a failure at best. (Mark 8:36; Romans 6:19-23; Hebrews 11:24-26)
  3. Up until the time of the birth of Enos, God just spoke to men when He wanted to tell them something.
  4. Now, they must learn to pray and "call upon the name of the LORD."